

A
S E R M O N

Preached before the

Incorporated SOCIETY

FOR THE

*Propagation of the Gospel in
Foreign Parts;*

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of ST MARY-LE-BOW,

On FRIDAY February 20, 1746.

By the Right Reverend Father in God,

JOHN Lord Bishop of LINCOLN.

L O N D O N :

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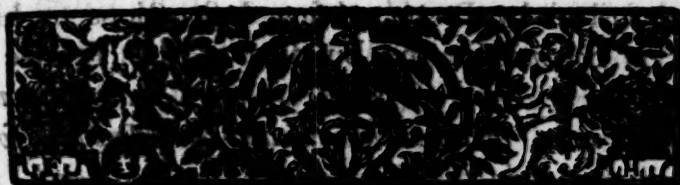
Thomas
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*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St Mary-le-Bow, on Friday
the 20th Day of February, 1746-7.*

AGREED, That the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Lincoln, for his Sermon preached this
Day before the SOCIETY, and that his
Lordship be desired to deliver a Copy of
the same to the SOCIETY to be Printed.

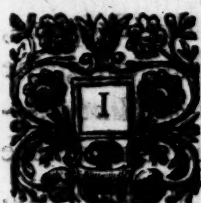
Philip Bearcroft, Secretary.





MATTHEW VI. 10.

Thy Kingdom come.



IN the former Part of this Prayer, which our LORD taught his Disciples, we desire of our heavenly Father that his *Kingdom* may *come*—and in the latter Part of it, we acknowledge his Kingdom eternally existing, —*For thine is the Kingdom, and the Power, and the Glory, for ever and ever.* This alone, without observing from the Context that it was a Form given for avoiding vain Repetitions, is sufficient to point out to us two distinct Kingdoms, one coeval with the World, and the other advancing to take place upon Earth.

1 Chron.
xxix. 11.

That Kingdom, in which God rules as Creator and Governor of the Universe, is elegantly described by *David*, giving Instructions to his Son *Solomon* for the Building of the Temple : *Thine, O Lord, says he, is the Greatness, and the Power, and the Victory, and the Majesty; for all that is in the Heavens and in the Earth, is thine. Thine is the Kingdom, O Lord ! and Thou art exalted as Head above all. Both Riches and Honour come of Thee, and Thou reignest over all.* The Establishment of this Kingdom being the Subject of our Praises, and not of our Prayers, has no Place among the Petitions, but in the Doxology.

Luke
ii. 26.

Out of this everlasting Empire over Nature, there was to arise an especial Kingdom over the moral World, clearly foretold by the Prophets, and stiled promiscuously by the Evangelists, the *Kingdom of God*, and the *Kingdom of Heaven*.—Of this there was a general Expectation at the Time of our Saviour's Appearance in the World. Good old *Simeon* waited for this *Consolation of Israel*; it being revealed to him, that he *should not see Death, before he had seen the Lord's Christ*, or the anointed Prince appointed by God to rule over this Kingdom. For the Reception of this Messiah, his Fore-runner *St John the Baptist* preaches Repentance, saying, *Repent ye, for the Kingdom of Heaven is at hand.* And *St Mark*

Matt.
iii. 2.

tells

tells us, that when *John* was put into Prison, *Jesus himself* came into Galilee, preaching the Gospel of the Kingdom of God, and saying, *The Time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel.* Mark
i. 14, 15.

We cannot therefore be at a Loss to know, that by this Kingdom is meant the State of the Gospel. The Person who presides in it, is our Saviour, the Messiah; the Laws and Statutes of it are the Gospel, and the Subjects, all true Believers. The Commencement of this Reign is to be dated soon after the Resurrection of our Blessed Lord, when he ascended into Heaven, and took Possession of the Kingdom, by sitting on the right Hand of God; a figurative Expression of all Power and Rule over the Church being committed to Him. — And the Exercise of this Power shall remain in the Hands of the Messiah, till all his Enemies shall be subdued, and Death itself destroyed. *Then cometh the End,* saith St Paul, when the Son shall re-deliver up this Mediatorial Kingdom to God the Father. 1 Cor.
xv. 24.

The natural and plain Meaning then, of desiring our heavenly Father that his Kingdom may come, is, that by his Grace the Christian Religion may be propagated, supported, and established in the World. It is aiding by our Prayers that great and good Work which this

Venerable

Venerable Society is incorporated by Charter to promote; and which they execute with Fidelity and Zeal, as far as their Province reaches, and Circumstances admit of.

But our Prayer goes farther: For we pray for a Success beyond the Reach of human Abilities to command,—that Men may not only profess the Christian Religion, but that we and they may be in Reality what we profess ourselves, by living righteously, soberly and godly in this present World, walking worthy of the Vocation wherewith we are called, and having our Conversation such as becomes the Gospel of Christ. For our Saviour tells us that his *Kingdom is not of this World*, or visible to Man's Eye; that it *cometh not with Observation*; neither shall they say, *Lo here, or lo there*; but the *Kingdom of God is within us*; consisting, as the Apostle says, not in *Word*, but in *Power*, in *Righteousness*, and *True Holiness*. It is a spiritual Kingdom erected in the Hearts of Men; and where it does not reach the Heart effectually to influence the Passions and Life, there it is not: It is absent from the Place where it ought to be, and a proper Subject of every one's daily Prayer that it may come there, where it is our Interest, present and eternal, that it may be found.

John
xviii. 36.

Luke
xvii. 20,
21.

1 Cor.
iv. 20.

Ephes.
iv. 24.

Our

Our Prayer goes still farther : For if we consider that *whether we live or die we are Christ's*; Rom. xiv. 8. and that living and deceased Christians are equally Members of his Body, and of the same Community in his Kingdom; and that there is no Difference in this Respect between faithful Souls here below and those above, but that the departed Saints are nearer to the Person of their Prince, and advanced to greater Happiness, than their Brethren who are still in the Flesh; it is true genuine Piety to pray for an Access to that State of Honour and Felicity, which they are possessed of. This being the glorious Part of the Kingdom, is called by St Paul *the Kingdom of God*, by way of Emphasis : *For Flesh and Blood, saith he, cannot inherit the Kingdom of God*; 1 Cor. xv. 50. *neither doth Corruption inherit Incorruption.* — But this is no distinct Kingdom, but a distinct Part of the same Kingdom; the Church Militant and Triumphant being under the same Head. We cannot therefore pray to our heavenly Father that his Kingdom may come entirely in all its Parts, without extending our View and Desire to that immortal State where it chiefly flourishes; nor without praying agreeably to that devout Collect of our Church, (on our Friends taking the important Step from Mortality to Immortality) “ that it may please God, of his infinite “ Goodness, shortly to accomplish the Number “ of

“ of the Elect, and to hasten his Kingdom ;
“ that we, with all those that are departed in
“ the true Faith of his holy Name, may have
“ our perfect Consummation and Bliss, both in
“ Body and Soul, in his eternal and everlasting
“ Glory.” This comprehends the Whole of
our Petition, as it flows naturally from a Desire
of the Establishment, Enlargement, and Com-
pletion of Christ’s Kingdom.

But take it in its most limited Sense, and it
implies at least a Prayer for the Establishment
of the Christian Religion : And could any thing
be more naturally expected, than that our Sa-
viour should insert into the daily Prayer of his
Apostles, and first Planters of the Gospel, a
Petition for Success in their Undertaking : Espe-
cially as He sent them on an Expedition to
overturn at once the ancient Religions of the
World, wherein they could not hope to succeed,
without an extraordinary Measure of divine
Grace.

By this supernatural Assistance, the Apostles
were enabled to propagate the Christian Religion,
so as to answer all the Resemblances to which
our Saviour compares his Kingdom in the Gos-
pel, by a wonderful and swift Progress. And
though, for the Wickedness of Mankind, it has
since pleased God to straiten the Territories of
his Kingdom, yet we have the sure Word of
Prophecy

Prophecy to support our Prayer, that *the ever-* Rev. xiv. 6.
lasting Gospel shall be preached to every Nation,
and *the Kingdoms of this World become the King-* — xi. 15.
doms of our Lord and of his Christ.

When this great Scheme of Providence will be accomplished, is one of the secret Things which *belong unto the Lord our God*; but as Christians are the Instruments in his Hand for carrying it on, this belongs *to us and to our Children for ever, to do the Words of his Law*; and the Prospect would not appear to us at that Distance it does now, if Men were but sincere with their God, and their Lives and Actions conformable to their Prayers.

My Design then in the Choice of this Subject is, to remind Christians of the Duty incumbent on them from the Tenour of their daily Prayer to promote the Interest of Religion, as well in general, as in the particular good Work here recommended to us.

To petition Heaven for any Grace which we are not solicitous of obtaining, is manifestly an Abuse of Prayer. For Prayer, properly speaking, is the Craving of Almighty God some Good, which we find ourselves in want of: But where we have no Solicitude, we have no Sense of Want. A real Sensation of Indigence cannot but excite Desire proportionable to the Good we stand in

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need

need of; and Desire, the Hunger of the Mind, is a natural Spur to Action. If the Suppliant then does not use his Endeavours to possess himself of the Subject-Matter of his Prayer, there is no Reason to believe him in Earnest. For we cannot but observe what Pains the Ambitious, the Covetous, and the Sensual Part of Mankind take to gratify their several Passions; and from their pursuing eagerly the Means of compassing their Desires, we judge of the Violence of them. But were they to sit still, and do nothing towards accomplishing their End, we should look upon their Desires to be faint and languid. For the same Reason, the Inaction of the Suppliant is but too evident an Indication of his being insincere with his God: *He draws nigh to Him with his Lips, while his Heart is far from Him.* In Words he desires that to be done for him, which in Fact he is not ready; were it within his Power, to do for himself; since he proceeds not so far as he is able in his own Cause.

Against this particular Abuse of Prayer, *Cambyfes* cautions his Son *Cyrus* in Words to this Effect. * “ That the Gifts of Heaven “ thrive best in the Hands of the Skilful and “ Industrious; and that Men ought always to “ exert their own Talents when they ask any “ Blessing

* Xenoph. de Cyr. Inst. Lib. I.

“ Blessing of the Gods in Prayer. That it
“ would be an impious Petition to desire to
“ excel others in the Military Arts, without
“ being exercised in them; or to carry a Vessel
“ into Harbour, without Skill in Navigation; or
“ to reap Corn, unsown; or to expect the di-
“ vine Protection in War, when no human
“ Care is taken of their Safety. That all Pe-
“ titions of this Kind are contrary to the divine
“ Laws; and that Heaven may reject such im-
“ pious Prayers, with the same Justice that Men
“ refuse Petitions made to them, which are
“ contrary to the Laws of their Country.”

It is, doubtless, an Impiety to prostrate our-
selves before the High God, in so solemn an
Act of Adoration as Prayer is, without suitable
Propensions and Affections. Humility, Sincer-
ity, and Ardour are the proper Requisites of
Prayer: These exclude Presumption and Sloth,
and suppose Action. And if Indolence and Su-
pineness be to us Proofs of Insincerity and want
of Ardour in the Suppliant, much less can he
impose upon Omniscience:— But if a Man be
ever sincere, he will surely be so with the great
Searcher of Hearts.

Carry these Thoughts along with you, as often
as you address yourselves to God in Prayer, and
they will serve for a Rule, to discern on one
hand the Obliquity of those Dispositions and

Actions, which swerve from the very Intent of your Petitions ; — and on the other hand, to measure the exact Lines of Duty and Proportion of Obligation, which the Supplicant lays himself under from the Nature of his Prayer.

It can scarce be a Question, which is more displeasing to Almighty God, a total Disuse of Prayer, or a manifest Abuse of it. — The former implies Neglect, but the latter Contempt : And if a Man would be ashamed to be thought guilty of slighting infinite Goodness by a constant Omission of this Duty, has he not more Reason to be apprehensive of incurring the greater Guilt of performing it irreverently and insincerely ?

I will not suppose any Christians so dissolute, as entirely to drop the Use of the Lord's Prayer ; but do they sufficiently consider, that as often as they repeat it, they do with great Solemnity espouse the Cause of Christianity in the Presence of God, by desiring the Establishment of our Saviour's Kingdom ; and can we be at a Loss, by the afore said Rule to judge of the Inequality of their Ways, who do not maintain the same Cause in the Face of the World ? If they can sit still and hear with Patience the fundamental Truths of the Gospel called in Question, and their holy Faith abused — and even be entertained with blasphemous Parodies and profane Raileries

eries on Things sacred, they must give us some other Rule than that of their Indifference to form our Judgments by, before we can suppose them in Earnest with God. For in all other Cases, where the Credit of their Friends, Reputation of their Families, or Honour of their Country is concerned, they do not seem to have that Command of their Passions, as to be silent under Reproaches; nor are they so tame upon these Occasions, as to become accessary to their own Disgrace by a criminal Unconcernedness. — There is not any Indolence like this, but in the Cause of Religion.

It is very difficult, I own, to make the general Practice of Mankind agree always with their Profession, in the common Affairs of Life. But if this be acknowledged a Frailty, and a Levity unbecoming the Dignity of human Nature, even in Matters of the smallest Consequence, it cannot but arise to a Degree of Heinousness in Things of a serious and important Concern. — Take, for Instance, the general Sense of the People of this Land, with Respect to the Advantages of the free Exercise of their Religion, and a regular Administration of the Word and Sacraments; and consider the Expence of Blood and Treasure, which it has cost them to secure these inestimable Blessings to themselves and their Posterity, — and then look into our almost deserted

Churches, and you will see what Use they make of this so highly valued and dearly purchased Privilege:— By not being at the Pains of enjoying it, they lose it in Effect;— and through a strange Infatuation, suffer every Shadow of an Excuse to rob them of that, which they would sacrifice their Lives rather than be deprived of, an Opportunity of worshipping God in the publick Service of the Sanctuary, without Molestation or Disturbance.

Many indeed of those, who absent themselves from the publick Worship, are not to be charged with a Disagreement between their Principles and Actions. For, to stand clear of Dissimulation, they make no great Profession of Holiness;— and to avoid being suspected of Superstition, they run into the opposite Extreme, neglecting even to acknowledge the Bounty of Heaven at their Meals;— and chiefly at those Tables whereon the largest Share of this Bounty is spread. But surely, as Superstition is not the reigning Vice of these Times, our Nobility and Gentry need not be afraid of supporting the State by some Shew of Religion. If they have any Regard for the common Welfare, they will be cautious of casting out these last Remains of Family-Piety; lest by emptying the Vessel of all its Ballast, it might overset before they are aware of it.

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The general Lukewarmness, or Indifference in Matters of Religion, is a melancholy Consideration of itself; but more so, as it is not to be reconciled with the Integrity required in Prayer. But bad as this State is, there is yet a worse: For what an Abuse is it of Prayer, when Men are not content to remain unactive and unsolicitous about the Issue of their Petitions, but on the contrary take wicked Pains to defeat the Success of them; when some, who yet profess themselves Christians, labour indefatigably by their Speech and Writings to discredit the Prophecies, to depreciate the Miracles, to weaken the Evidence and subvert the Establishment of Christianity, which they would seem by their Profession and their Prayers to support. This is more than Dissimulation or common Presumption; it is, in the expressive Language of the Prophets, *striving with the Almighty*: A Sin against which the severest of Woes are denounced.

Isai. xlv. 9.
Jer. l. 24.

But of the Abuse of Prayer enough is said:—
Let us now apply the Rule to measure the Duty resulting from our Petition.

St Chrysostom calls the Lord's Prayer *the Prayer of the Faithful*; intimating, that none can make a right Use of it except true Believers, as none but such can repeat it with Sincerity. The
Rule

Rule of judging this Sincerity can be no other, than such outward Marks as evidence the Integrity of the Heart: These being the Criterion of our Duty are as follow.

First, The openly avowing and espousing the Cause of Christianity. It is true in Fact, that the Christian Religion has introduced new Light into the World, whether the World be sensible of it or not. This may be seen clearly from a remarkable Passage of *Cicero* in his second Book of *Laws*; where, among others, are these Words: *Platoni prorsus adsentior — Color albus præcipue decorus Deo est — Divinissima autem dona aves & formæ ab uno pictore uno absolutæ dic — hæc Deo placent —**. You have here two of the greatest Philosophers of Antiquity, deciding a Point of the utmost Consequence to human Nature, What is acceptable and well-pleasing to Almighty God; and deciding it in a manner grossly superstitious. But will any one presume to say, that under the Prejudices of those Times, and with no farther Data to proceed upon, than those consummate Masters of Reason were possessed of, he should have been wiser than them in his Determination. It is one Thing, what Reason perceives after it has been assisted by Revelation, and another Thing, what it did discern before it was enlightened; as it may require the
Genius

* Cic. de Leg. Lib. II. 18.

Genius of a *Pythagoras*, an *Archimedes*, or a *Newton* to discover a Mathematical Truth; but when the Discovery is once made, and the intermediate Steps pointed out, a moderate Proficient in the Science will soon arrive at the same Conclusion. We have no Reason then to be ashamed of a Religion which has improved the Understanding of Mankind, even of those who are not grateful enough to acknowledge it, in Matters of the highest Importance — in the Knowledge of God, our Relation to Him, and Expectations from Him. On the contrary, we have Reason to glory in the Gospel, as it is *the Power of God unto Salvation* — to which he has no Pretensions who dissembles his Faith — to which he only has a Title, who publickly avows it: *For him, says our Saviour, who confesses me before Men, him will I also confess before my Father and the holy Angels; but on the contrary, he who shall deny me before Men, him will I deny.*

Secondly, Another Mark of our Sincerity in Prayer is the supporting the Interest of Religion by the Influence of a good Example. — The Immorality of Christians is made by Unbelievers a plausible Argument against the Truth and Excellency of Christianity. But it is in Reality no more an Objection to Religion itself, than the Persecutions of the Church of *Rome* on

Account of Transubstantiation, are an Argument against the Institution of the Eucharist. Is the horrid Abuse of this holy Rite to be charged on our Saviour, who intended it as the strongest Cement of Love among Brethren? or upon those who pervert the right Use of it into an Occasion of Separation, Rage and Cruelty? — The Laws of Christ's Kingdom may be holy, just and good; and yet the Subjects, by disobeying them, the very Reverse. But though an immoral Life be no Argument against Religion itself, it is one against the Sincerity of the Professor. If his Actions, Profession and Prayer be not of apiece, he casts a Reproach upon the Whole, and gives the Infidel an Handle of making a Scorn both of him and his Religion. Wherefore, if we will not flatter, but deal faithfully with God in our Prayer, we should strive to support the Interest of Religion, by setting a good Example of Piety and Virtue, which operates more powerfully than Precept. Persons of superior Rank and Influence, should awake out of their Indolence, and distinguish the *Sunday* at least, by leading their Inferiors into the House of God. Masters of Families should make their own Houses the Schools of Virtue and Discipline, keeping up an Awe of Religion within their Dwellings. Every Return of their daily Prayer should be to them a fresh Admonition of

of their Duty, and a constant Reproach to them for the Neglect of it.

Thirdly, One Evidence more of our Sincerity in Prayer would be to embrace every Opportunity of contributing towards the Maintenance of our holy Faith. Many are the Charities which are set on foot with this salutary Design, and very worthy of our Encouragement; but none stands clearer of Objections than this which is now proposed to us. This *Society* was erected for Receiving, Managing, and Disposing of Charity towards maintaining of Missionaries, and making other necessary Provisions *for the Propagation of the Gospel in Foreign Parts*, upon Information received, that in many of our Colonies beyond the Seas, the Provision for Ministers was very mean; and that in others of them, for lack of a Support and Maintenance of a Ministry, many of His Majesty's Subjects wanted the Administration of God's Word and Sacraments, and seemed abandoned, some to Atheism and Infidelity, and others to Popish Superstition and Idolatry. Now in Proportion to the Sense You have of the Benefits of your Religion, will be your Sense of others wanting the same Advantages. If You esteem Christianity as the only Means to render yourselves acceptable to God, you cannot but extend your Compassion to such as are destitute of these

Means, and lament their Unhappiness. If You act consistently with your Prayers, You will not refuse to grant them your Benevolence as far as your Abilities reach, towards delivering them out of a State in which You would not be yourselves for any Consideration in this World; and towards furnishing them with those Opportunities of worshipping God, which his kind Providence has blessed You with.

The Usefulness of this Undertaking — the State of our *American* Plantations — the Objects of this Charity, our own Colonies, the poor Negroes, and the native *Indians* bordering on our Settlements; — the faithful, frugal, and wise Management of this Society; — the Progress that has hitherto been made; — the Smallness of the Fund in Proportion to the Extensiveness of the Work; — in a Word, every Topick relating to this Subject, has been so fully exhausted by abler Preachers who have gone before me, that I will not attempt the Task after them, but refer You to the elaborate Discourses already published on this Occasion, and conclude with the following Observation.

That however divided the Christian Church may be in other Points of Doctrine, in this the *Roman* Catholicks and Protestants of all Denominations agree, in desiring our heavenly Father that *his Kingdom may come*. In this Point there
is

is no other Difference, but which of us is more or less zealous in demonstrating the Sincerity of his Profession and Prayer:— and sorry am I to be forced to acknowledge, that the Church of *Rome* is more indefatigable in spreading her Errors and Superstition, than we are in propagating a pure Religion. I speak not this by way of Reproach to ourselves, for there are many serious Christians among us who have generously assisted this good Work, which, though imperfect, has yet been attended with great Success. I speak it only to awaken a more general Attention to the Purport of our Prayer; which, in a People naturally honest and sincere, is all that is wanting to their Zeal.

is no other Difference, but which of us is more
or less zealous in demonstrating the efficacy of
his Protection and Prayer:—and sorry am I to
be forced to acknowledge, that the Church of
Rome is more indefatigable in spreading her Er-
rors and Superstitions, than we are in propaga-
ting a pure Religion. I speak not this by way of
Reproach to ourselves, for there are many sincere
Christians among us who have generously abili-
ty of this good Work, which though imperfect,
has yet been attended with great Success. I
think it only to weaken a more general Attention
to the Person of our Prayer, which, in a Peo-
ple naturally honest and sincere, is all that is
wanting to their Zeal.

An ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
*for the Propagation of the Gospel in
 Foreign Parts,* from the 21st of Fe-
 bruary 1745, to the 20th of Fe-
 bruary 1746.

KING William III. of Glorious Memory,
 was graciously pleased, on the 16th of
 June 1701, to erect and settle a Corpo-
 ration with a perpetual Succession, by the
 Name of THE SOCIETY FOR THE PROPAGA-
 TION OF THE GOSPEL IN FOREIGN PARTS;
 for the Receiving, Managing, and Disposing of the
 Charity of such Persons, as would be induced to extend
 their Charity towards the Maintenance of a Learn-
 ed and an Orthodox Clergy, and the making such
 other Provision, as might be necessary for the Propa-
 gation of the Gospel in Foreign Parts, upon Infor-
 mation, that in many of our Plantations, Colonies,
 and Factories beyond the Seas, the Provision for Mi-
 nisters was mean, and many other of our said Plan-
 tations, Colonies, and Factories were wholly unpro-
 vided of a Maintenance for Ministers, and the pub-
 lick Worship of God; and that, for lack of Support
 and

and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

This Society was composed by the Charter of the Chief Prelates, and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable Designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer for the general Uses of the Society; and chose new Members, and gave out Deputations, according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And through an especial Blessing *this Work of the Lord hath hitherto prospered in their Hands.* More than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes*, have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Twenty Thousand Volumes of Bibles and Common-Prayer Books, with other Books of Devotion and Instruction, together
with

with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of England, in a great Number of Churches in our Plantations in *America*, by the Means, and through the Procurement of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's-Bench*, and the Lord Chief Justice of the *Common-Pleas*, of the several Sums of Money by them received, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now in the first Place acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1746, *Viz.*

	l.	s.	d.
To Mrs <i>Anna Margareta Edwards</i> , for two Guineas; and to Miss <i>Susannah Matthews</i> , for a Guinea; by the Reverend Mr <i>Wells</i> . To a Person unknown, for a Guinea; and to the Reverend Mr <i>Allen</i> , of <i>Blundeston</i> in <i>Suffolk</i> , for half a Guinea, by the Reverend Mr <i>Tanner</i> , Commissary of <i>Suffolk</i> . To a Person unknown, for two Guineas, by the Reverend Mr <i>Berriman</i> . To a Lady unknown,	2	2	0
	1	1	0
	1	1	0
	0	10	6
	2	2	0
D			for

for two Guineas, by the Reverend Dr Hales.	2	2	6
To the Right Honourable the Lord Maynard, for ten Pounds,	10	0	0
by the Lord Bishop of Norwich. To a Person of Bristol unknown, for five Guineas, by the Reverend Mr Taylour, Minister of Clifton near Bristol.	5	5	0
To a Gentlewoman unknown, for a Guinea and an half, by the Secretary.	1	11	6
For the Payment of one Hundred Pounds, the Legacy of Mrs Elizabeth Herbert, by her Executrix Mrs Elizabeth Dawes of York.	100	0	0
To Lady Shadwell, for a Guinea, by the Reverend Dr Bridges.	1	1	0
For the Payment of three Hundred Pounds, the Legacy of the late Reverend Mr John Gibbon of Sudbury in Suffolk, by the Reverend Mr Crossman; and to the Reverend Mr Crossman for a Guinea.	300	0	0
To Lady Curzon, for five Pounds.	5	0	0
To Persons unknown, for two Guineas, by Mr James Bates of Ashby de la Zouch.	2	2	0
To the Reverend Mr Everard of Hartshorne in Derbyshire, for a Guinea.	1	1	0
To a Lady unknown, for a Guinea, by the Reverend Dr Thomas, Canon Residentiary of St Paul's.	1	1	0
To a Gentlewoman unknown, for a Guinea, by the Reverend Mr Land.	1	1	0
To several worthy Persons in and about the City of York, for Two and twenty Pounds, by the Reverend Dr Osbaldeston	22	0	0

Osbaldeston Dean of York. For five
 Guineas, from the late *George Gre-*
gory of Nottingham Esq; by the Lord
 Bishop of *Chichester.* To a Gentle-
 woman unknown, for half a Guinea;
 and to another Gentlewoman un-
 known, for a Guinea, by the Re-
 verend Dr *Ayerst* Prebendary of
Canterbury. To the Reverend Mr
Fletcher of Cubley in Derbyshire, for
 a Guinea, by *Rowland Cotton Esq;*
 To Mrs *Sarah Scot,* for a Guinea, by
 the Reverend Dr *Best.* To the Re-
 verend Mr *Leeds,* Rector of *Little*
Saxham in Suffolk, for a Guinea. For
 the Payment of one Hundred Pounds,
 the Legacy of the late Mr *Benjamin*
Laurence of Hampton, by his Execu-
 tors, through the Hands of the Re-
 verend Mr *Hamwood.* To a Gentle-
 man in *Surrey,* for two Guineas, by
 Mr *Gellibrand.* To Mrs *Archer* of
Hanover Square, for her Bounty of four
 Hundred Pounds, by the Reverend
 Dr *Pelling.* To the Reverend Mr
Wheeler of Leek in Nottinghamshire,
 for three Guineas. To the Reverend
 Mr *Fothergill,* Fellow of *Queen's*
College in Oxford, for a Guinea. To
 a Lady unknown, for two Guineas,
 by the Reverend Mr *Brakenridge.*
 To Mrs *Walter* of *Bristol,* for two
 Guineas. To a Person of *Bristol* un-
 D 2 known,

known, for two Guineas, by the	2	2	0
Reverend Mr <i>Tucker</i> . To a Lady			
unknown, for ten Guineas, by the	10	10	0
Reverend Mr <i>Barton</i> Rector of St			
<i>Andrew's Holborn</i> . To <i>William Dun-</i>			
<i>ster</i> Esq; for ten Guineas. For the	10	10	0
Payment of five Guineas, by the	5	5	0
Trustees of the Estate of the Reve-			
rend Mr <i>Barnabas Oley</i> deceased. To			
Mrs <i>Potbergill</i> of <i>Teddington</i> , for a			
Guinea, by the Reverend Dr <i>Hales</i> .	1	1	0
To a Gentlewoman unknown, for a			
Guinea, by Mr <i>Wogan</i> . To a Gen-	1	1	0
tlewoman unknown, for a Guinea,			
by the Reverend Dr <i>Moody</i> . To the			
Reverend Dr <i>Newcomb</i> , Dean of <i>Ro-</i>			
<i>chester</i> , for five Guineas, by the Reve-	5	5	0
rend Mr Archdeacon <i>Denne</i> . To the			
Reverend Mr <i>Fenwick</i> , Rector of			
<i>Hallaton</i> in <i>Leicestershire</i> , for the Pay-			
ment of fifty Pounds, the Legacy of	50	0	0
<i>James Wilson</i> of <i>Keythorpe</i> Esq; be-			
queathed to him for the Use of the So-			
ciety. To Mrs <i>Anne Higgins</i> , Widow of			
the late Reverend Mr <i>Tho. Higgins</i> of			
<i>Kenton</i> in <i>Devonshire</i> , for fifty Pounds,	50	0	0
by Mr <i>William Hunt</i> . To a Lady			
unknown, for ten Guineas, by the	10	10	0
Reverend Mr Archdeacon <i>Bateman</i> .			
To <i>Thomas Lechmere</i> of <i>Boston</i> in <i>New</i>			
<i>England</i> Esq; for five Guineas. To	5	5	0
Mrs <i>Elwes</i> of <i>Chefswick</i> , for her Boun-			
ty of an Hundred Pounds, by Mr	100	0	0
<i>Charles</i>			

Charles Randolph. To a Person unknown, for a Guinea, by the Lord Bishop of Bristol. To the Reverend Mr Archdeacon Marsden of Nottingham, for four Guineas. To Mr Alderman Marsden of Chester and his Son, for two Guineas each. To the Reverend Mr Milner Rector of Barton, Mr Wilson Rector of Tiersal, Mr Sberard Rector of Langar, Mr Woods Rector of Wilford, Mr Henry Woods Rector of Lambley, and to another Clergyman of Nottinghamshire, for one Guinea each. To Mr Beresford, for a Guinea. To a Right Honourable Lady, for five Guineas. To Mrs Hefford, for three Guineas. To Mrs Bridget Lowe, for half a Guinea. To a charitable Lady, for half a Guinea. To Mrs Cunliffe, for a Guinea. To the Reverend Dr Berdmore Vicar of St Mary's in Nottingham, for a Guinea. To the Reverend Mr Abson Rector of St Nicholas in Nottingham, for a Guinea. To a Lady unknown, for a Guinea, through the Hands of Mr Abson. To Mr Launder, for half a Guinea. To Mr Butcher, for half a Guinea. To a Person unknown, for a Guinea. To a charitable Lady, for a Moidore. To three other charitable Ladies, for one Guinea each; and to Mr Smith of Nottingham, for

a Guinea. To the Reverend Mr *Allen* Rector of *Loughborough*, for ten Pounds. To the Reverend Mr *Bainbrigg* Rector of *Walton*, for a Guinea. To a charitable Lady, for two Guineas. To the Reverend Mr *Cockshut* Rector of *Kegworth*, for a Guinea. To the Reverend Mr *Vincent* Rector of *Kibworth*, for a Guinea. To another Clergyman of *Leicestershire*, for a Guinea: And to the Reverend Mr *Secad* Rector of *Stockport* in *Cheshire*, for a Guinea: For these last mentioned Benefactions, amounting to the Sum of 54 *l.* 8 *s.* the Society are beholden to the charitable Pains of the Reverend Mr *Archdeacon Marsden*; and likewise for the Remittance of six Guineas, the Legacy of his late worthy Official, the Reverend Mr *Bridges* of *Gotham*, to the Society. To a Gentleman unknown; to a Lady unknown; to the Reverend Mr *Walton* Rector of *Brixton*, to the Reverend Mr *Atkinson* Rector of *South Abbots*, and to the Reverend Dr *Trougbear* Vicar of *Carisbrook* in the Isle of *Wight*, for one Guinea each, through the Hands of Dr *Trougbear*. To a Person of *Lowth* in *Lincolnshire* unknown, for two Guineas paid to the Secretary. To the Reverend Mr *Waterhouse* Rector of

of Langley in Kent for two Guineas,	2	2	0
by the Hands of the Reverend Mr Broughton. To the Reverend Mr Wills late Curate of Darlington in Devonshire, for two Pounds. To a Lady unknown, for five Guineas, by the Reverend Mr Johnson. To the Reverend Mr Hawtrey Subdean of Exeter, for four Guineas. To the Reverend Mr Fordham of Royston in Hertfordshire, for a Guinea. To the Reverend Mr Cross in Cambridgeshire, for a Guinea. To a Gentleman of Surrey, for half a Guinea, by Mr Gellibrand. To a Clergyman unknown, for five Guineas, by the Reverend Dr Pearce Dean of Winchester. To a Person of Bristol unknown, for a Guinea, by the Reverend Mr Tucker. To a Gentleman unknown, for twenty Guineas, by Mr Chute Adams. To Mr Fletcher of Cubley in Derbyshire, for a second Guinea, by Rowland Cotton Esq; To the Reverend Mr Allen of Blundeston in Suffolk, for a second half Guinea, by Mr Commissary Tanner. To Mr Raikes Printer in Gloucester, for two Guineas: Also for seven Pounds two Shillings and ten Pence, collected in the Parish of Market Bosworth in Leicestershire, paid by the Reverend Dr Taylor. For two Pounds ten Shillings, collected	2	0	0
	5	5	0
	4	4	0
	1	1	0
	1	1	0
	0	10	6
	5	5	0
	1	1	0
	21	0	0
	1	1	0
	0	10	6
	2	2	0
	7	2	10
	2	10	0

ed in the Parish of *Land-Owen*, paid by the Reverend Mr *Robinson*: And for two Pounds fifteen Shillings and six Pence, collected in the Parish of *Burgfield*, paid by the Reverend Mr *Talbot*. These Particulars, together with eleven Pounds and eleven Shillings paid at the Entrance of new Members, are all the Benefactions to the General Designs of the Society, received before the closing of their Accounts on the 20th Day of *January* last, and they are accounted for in the Audit of the Year 1746, and amount to the Sum Total of Thirteen Hundred Seventy Three Pounds, Five Shillings, and Ten Pence. 1373 5 10

Also the Society hath received within the Year, and return Thanks for five Guineas, from the Reverend Mr *Thorpe* Rector of *Haughton* in the County of *Durham*. For two Guineas from a Lady in *Hampshire*, by the Reverend Mr *Broughton*. For five Guineas, from the Reverend Mr *Perronet* Vicar of *Shoreham* in *Kent*. To be applied to the Fund appropriated to the Instruction of *Negroes*.

Also the Society hath received within the Year, and return Thanks for the following Presents of Books.

For a valuable Collection of Books from the Reverend Mr *William Deehaire*, for a Parochial Library

Library in some Part of *America*: And it is ordered by the Society to be placed at *Christ-Church* in *Boston* in *New England*, under the Care of the Reverend Dr *Cutler*, and his Successors in that Parish.

For twenty five Copies of a Sermon preached before the Trustees for establishing the Colony of *Georgia* in *America*, and the Associates of the late Reverend Dr *Bray*, at the Parish Church of *St Margaret's Westminster*, on *March* 20th, 1745. by the Reverend *Glocester Ridley* LL. B.

For twenty four Copies of a Tract intitled, *An earnest Exhortation to the strict Practice of Christianity*, by the Reverend *Vincent Perronet* M. A. Vicar of *Shoreham* in *Kent*.

For fifty Copies of a Sermon preached at the Yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of *London* and *Westminster*, in the Parish of *Christ-Church, London*, on *May* the 1st, 1746. by the Reverend Dr *Lavington*, now Lord Bishop of *Exeter*.

For an hundred Copies of a Sermon preached before the Incorporated Society for promoting *English Protestant Schools* in *Ireland*, at *Christ-Church* in *Dublin*, *March* 23d, 1745. by the Right Reverend *Thomas Lord Bishop of Kildare*.

For forty Copies of two Sermons preached at *Highbury*; one on the General Fast, *December* 18th, 1745. and the other on the General Thanksgiving, *October* 9th, 1746. by the Reverend *Edward Yardley* B. D. Archdeacon of *Cardigan*.

For fifty Copies of a Book intitled, *Some important Duties and Doctrines of Religion proved*
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from the sacred Scriptures, by *Hamond L'Estrange Esq;*

The Sum Total of all these Benefactions, and yet a much larger Sum, hath been expended this Year in Salaries, and for Books to the Society's Missionaries, Catechists, and School-masters; whose Names, with their respective Salaries and Places of Settlement, are as follow.

New England.

		£.
1	Mr Honyman, Missionary at Rhode-Island,	70
2	Dr Mac-Sparran, Missionary at Naraganset,	70
	—— For officiating at Warwick,	30
3	Mr Plant, Missionary at Newberry,	60
4	Dr Cutler, Missionary at Christ-Church } in Boston,	70
5	Mr Miller, Missionary at Braintree,	60
6	Mr Usher, Missionary at New Bristol,	60
7	Dr Johnson, Missionary at Stratford in } Connecticut,	70
8	Mr Johnson, Catechist at Stratford,	10
9	Mr Joseph Brown, School-master at ditto,	15
10	Mr Caner, Missionary at Fairfield in } Connecticut,	50
11	Mr Brown, Missionary at Portsmouth in } New Hampshire,	60
	—— For officiating at Kittery,	15
12	Mr ——— Missionary at New London,	60
13	Mr Beach, Missionary at New Town,	50
14	Mr Macgilchrist, Missionary at Salem,	40
15	Mr Punderfon, Itinerant Missionary in } New England,	70
16	Mr Hutchinson, School-master at North } Groton,	5
	17 Mr	

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|----|---|---|----|
| 17 | Mr Deane, Itinerant Missionary in Con- | } | 30 |
| | necticut, ——— | | |
| 18 | Mr Checkley, Missionary at Providence, | | 60 |
| 19 | Mr Taylor, School-master at Providence, | | 10 |
| 20 | Mr Malcolm, Missionary at Marblehead, | | 60 |
| 21 | Mr Thompson, Missionary at Scituate, | | 40 |
| 22 | Mr Gibbs, Missionary at Simsbury, ——— | | 30 |

New-Foundland.

- | | | |
|----|---|----|
| 23 | Mr Jones, Missionary at Trinity Bay, — | 50 |
| 24 | Mr Peasley, Missionary at St John's Town, | 50 |
| | —— as School-master there, ——— | 10 |

New York.

- | | | | |
|----|--|----|----|
| 25 | Mr Standard, Missionary at Westchester, | 50 | |
| 26 | Mr Bartowe, School-master at Westchester, | 10 | |
| 27 | Mr Hildreth, School-master at New York, | 15 | |
| 28 | Mr Colgan, Missionary at Jamaica, | } | 50 |
| | Long-Island, ——— | | |
| 29 | Mr Seabury, Missionary at Hempstead, | } | 50 |
| | Long-Island, ——— | | |
| 30 | Mr Temple, School-master at Hempstead, | | 10 |
| 31 | Mr Stoupe, Missionary at New Rochel, | | 50 |
| 32 | Mr Wetmore, Missionary at Rye, — | | 50 |
| 33 | Mr Lampson, Assistant to Mr Wetmore, | | 20 |
| 34 | Mr Purdy, School-master at Rye, — | | 15 |
| 35 | Mr Keeble, School-master at Oyster-Bay, | } | 10 |
| | Long-Island, ——— | | |
| 36 | Mr Lyons, Missionary at Brookhaven, — | | 50 |
| 37 | Mr Caner, Missionary at Staten-Island, | | 30 |
| 38 | Mr Wright, School-master at Staten-Island, | | 15 |
| 39 | Mr Watkins, Missionary at New Windsor, | | 30 |

New Jersey.

- 40 Mr *Vaughan*, Missionary at *Elizabeth Town*, 60
 41 Mr *Skinner*, Missionary at *Amboy*, — 60
 42 Mr *Campbel*, Missionary at *Burlington*, 60
 43 Mr *Thompson*, Missionary in *Monmouth* } 60
 County, ———— }
 44 Mr *Pierston*, Missionary at *Salem*, — 60
 45 Mr *Reynolds*, School-master at *Shrewsbury*, 10
 46 Mr *Browne*, Missionary at *Newark*, — 50

Pennsylvania.

- 47 Mr *Ross*, Missionary at *Newcastle*, — 70
 48 Mr *Usher*, Missionary at *Lewes*, — 60
 49 Mr *Reading*, Missionary at *Apoquinimink*, 60
 50 Mr *Backhouse*, Missionary at *Chester*, — 60
 — as School-master there, — 10
 51 Mr *Eneas Ross*, Missionary at *Oxford* } 60
 and *Whitemarsh*, ———— }
 52 Mr *Currie*, Missionary at *Radnor* and } 60
 Perquiboma, ———— }
 53 Mr *Bluet*, Missionary in *Kent County*, 60
 54 Mr *Locke*, Itinerant Missionary in *Penn-* } 50
 sylvania and *New Jersey*, ———— }

North Carolina.

- 55 Mr *Moir*, Itinerant Missionary, — 50
 56 Mr *Hall*, Itinerant Missionary, — 50

South

South Carolina.

57	Mr Garden, Missionary at St Thomas's,	30
58	Mr Guy, Missionary at St Andrew's, —	50
59	Mr Quincy, Missionary at St George's,	30
60	Mr — Missionary at St Paul's, —	30
61	Mr Orr, Missionary at St Helen's, —	30
62	Mr Dwight, Missionary at St John's,	50
63	Mr Millechamp, Missionary at St James's } Goose-Creek, — — — — }	50
64	Mr Boschi, Missionary at St Bartholomew's,	30
65	Mr Fordyce, Missionary at Prince Frederick's Parish, — — — — }	30
66	Mr Durand, Missionary at Christ-Church,	30

Georgia.

67	Mr Zouberbuylor, Missionary, —	50
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Bahama Islands.

68	Mr St. John, Missionary at New Providence, — — — — }	60
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Total — £ 3080

69	Mr Charlton, Catechist for the Instruction of the Negroes at New York, —	50
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N. B. This Salary is paid out of the Fund appropriated to this Purpose.

70 Mr

70 Mr Bewsher, Catechist to the Negroes }
 on the Society's Plantations in Bar- } 80
 bados, paid of that Currency, — }

N. B. This Salary is paid out of the Bar-
 bados Estate.

N. B. The Society allow Ten Pounds worth of
 Books to each Missionary for a Library, and
 Five Pounds worth of small Tracts to be dis-
 tributed among their Parishioners, and other
 Parcels of Books, as Occasion offers, and the
 Society find them wanting.

And the following are the chief Accounts
 which the Society have received this Year of the
 pious Labours of their Missionaries in their seve-
 ral Stations.

New England.

The Letters from this Province continue to
 bring very satisfactory Accounts of the Progress
 of true Christianity therein: That the Tempest
 of Enthusiasm being blown over, great Numbers
 of well-meaning Persons who had been affected
 with it, upon their Return to sober Thinking,
 repair to our Communion, as the best Refuge
 from those wild Principles and Practices, which
 had raised such great Confusions among them,
 and that the Church gains Ground and Reputa-
 tion throughout these very populous Colonies.
 The Reverend Mr *Honyman*, the Society's Mis-
 sionary, and the Churchwardens and Vestry of
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the Church of *Newport* in *Rhode-Island*, by their Letter dated *August* 2d, 1746. petition the Society to send them over a proper Person episcopally ordained, to take on him the Office of a School-master, to teach Grammar and the Mathematicks, pursuant to the Will of the late worthy Mr *Nathaniel Kay*, who bequeathed an House and Lands to the Value of about 25 l. Sterling *per Annum*, in Trust to them for that Purpose: And that the Society would be graciously pleased to appoint such Person Catechist to their Church, under the Direction of Mr *Honyman*, and to be Assistant to him in the Care of that very numerous Congregation. To this the Society, out of Regard to the advanced Years of Mr *Honyman*, (who hath been more than 40 Years their faithful and diligent Missionary there) have consented; and they have given him Directions to consult the Reverend Dr *Johnson* of *Stratford*, and to choose out of the young Gentlemen educated at *Newhaven*, whom upon their own Request Dr *Johnson* hath recommended for Employment to the Society, a fit Person for these Offices; and to send him over to *England* for Holy Orders; of which, if he shall be found worthy, the Society after his Ordination will appoint him Catechist, and Assistant to Mr *Honyman* in the Care of his very large and increasing Congregation, not of Whites alone, but of Blacks also; no less than 12 of the latter Sort having been admitted Members of it by the holy Sacrament of Baptism within 12 Months.

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The Reverend Dr *Johnson*, the Society's Missionary at *Stratford* in the Colony of *Connecticut*, by his Letter bearing Date *March 25, 1746*, acquaints the Society, that 51 Families of the good People of *Ripton*, a Town about 8 Miles from *Stratford*, but within the Bounds of his Cure, have built a Church, and been very importunate with him to have the Church Service and some good Sermons read to them on the Lord's Day, when he cannot consistently with his Duty at *Stratford* attend them. That he hath so far indulged their Importunity, as to permit his Son, a Youth of about 20 Years of Age, so well advanced in Learning, as to have taken the Degree of Bachelor of Arts in *Newhaven* two Years ago, to read to them: And Dr *Johnson*, in his Letter of *Octob. 1st, 1746*. writes, That having himself visited, and administered the holy Sacraments to them, he found his Son to read, and instruct the Youth with good Success. Wherefore the Society, to encourage the young Gentleman to Perseverance in Well-doing, have appointed him Catechist to the Church of *Ripton*, under the Care and Direction of his Father, with a Salary of ten Pounds *per Annum* for that Service. — According to Dr *Johnson's Notitia Parochialis*, he had baptized 46 Persons from *Michaelmas 1745* to *Michaelmas 1746*, and two of them were adult Negroes, previously well instructed in the Principles of Christianity; and the Number of his actual Communicants is 187. His Congregation, in a full Vestry, desired him to return their hearty Thanks for the Folio Bibles and Common-

Common-Prayer Books presented by the Society to their new Church, and for the other religious and good Books sent over to be distributed to their Poor.

The Reverend Mr *Usher*, the Society's Missionary at *Bristol*, by his Letter dated *April 2d*, 1746. writes, That besides reading and preaching twice every *Sunday*, and regularly administering the holy Sacraments, and observing all the Feasts and Fasts of the Church in his own Parish, he officiates also at *Taunton*, *Swansey*, and other Places, as Opportunity offers, and Occasion requires; and that several who were Dissenters, are become Conformists: To which is added the Pleasure of his having about 30 *Negroes* and *Indians* of his Congregation; most of whom join in the Church Service very decently, and three of them are Communicants.

The Reverend Mr *Punderfon*, one of the Society's Itinerant Missionaries in *Connecticut*, writes from *Groton*, *April 4th*, 1746. That he can with great Truth assure the Society of the almost daily Increase of the Church in those Parts; that the Harvest truly is great, and himself at present the only Labourer, in the Holy Orders of the Church of *England*, in those Parts; Mr *Lyons*, the other Itinerant Missionary in those Parts, being removed by the Society to the Church of *Brook-haven* in the Province of *New York*; and Mr *Deane*, a Native of *New England*, educated at *Newhaven*, whom the Society, upon full Testimonials of his good Life and Abilities for the Pastoral Office, procured to be Episcopally ordained, in order to

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his succeeding Mr *Lyons* in his Itinerant Mission; being drowned in his Voyage homeward, as it is much to be feared; for neither Mr *Deane*, nor the Ship, in which he embarked above twelve Months ago for *New England*, nor the Captain, nor any one of the Ship's Crew, have been seen or heard of since their Departure from *England*; and therefore it is but too probably conjectured, that the Ship foundered in the Sea.

The Lord Bishop of *London* having appointed the Reverend Mr *Brockwell*, the Society's Missionary at *Salem* in the Colony of the *Massachusetts*'s Bay, to officiate at the King's Chapel at *Boston*; the Society have sent over the Reverend Mr *Macgilebrist*, Master of Arts, of *Baliol College* in *Oxford*, who went abroad in the Holy Orders of our Church to *South Carolina* in the Year 1741, and served the Church of *St Philip* in *Charles Town* there, as Assistant to the Reverend Mr *Commissary Garden*, until May 1745, when he was obliged to return to *England* for the Recovery of his Health, to be their Missionary at *Salem*: Mr *Macgilebrist*'s moral Character, and Diligence in his holy Function, together with his good Abilities in Literature, being well attested by Mr *Commissary Garden*, and other proper Vouchers.

Newfoundland.

The Reverend Mr *Peaseley*, the Society's Missionary at *St John's Town*, and the Reverend Mr *Jones*, their Missionary at *Trinity Bay*, proceed

ceed both of them successfully in their Missions. There did, it seems, one of the modern *Methodists* go thither, and take upon him lately to pray and preach publicly at *St John's Town*, but with so bad Success, as not to gain one Follower among the People: And the Society have ordered Bibles with the Common-Prayer, Testaments, Psalters, and Primers, to be sent over by the first Opportunity; of which, according to Mr *Peaseley*, there is great Want, for the Instruction of the poor Children, to bring them up in the Nurture and Admonition of the Lord.

New York.

The Churchwardens and Vestry of *Trinity Church* in the City of *New York*, by their Letter dated *Dec. 5, 1746.* inform the Society of the Death of the very worthy Mr Commissary *Vesey*, in a good old Age, he having been Rector of that Church from its first Building in the Year 1697, to the Day of Death, the 11th of *July, 1746.* According to the Character given of him in the publick Papers of *New York*, and which at the Request of his Parishioners is here inserted to do Honour to his Memory: —

“ Mr *Vesey* conscientiously performed the great
“ Duties of his Office with unwearied Diligence
“ and uncommon Abilities, to the general Satisfaction and Applause of all. And as he had
“ been a great Instrument in promoting the
“ Building and Settlement of that Church (when
“ there were but a few of the Established Religion.

“ gion here) so by the Blessing of God upon his
“ pious and earnest Endeavours, he had the Sa-
“ tisfaction to see his Congregation from time to
“ time increase; the Building enlarged and beau-
“ tified; and now at last, the inward Pleasure
“ of leaving in Peace and good Order one of the
“ largest and finest Churches in *America*, with
“ a very considerable Congregation, which justly
“ lament their almost irreparable Loss in him;
“ who, in his private Life also was truly a good
“ Liver, of a grave, thoughtful, prudent and
“ discreet Disposition, yet very affable, chearful,
“ and good-natured in his Conversation; a most
“ tender affectionate Husband; a good, indul-
“ gent Master; a faithful, steady Friend, and
“ beneficent to all.” And in choosing him a
Successor, they profess to have acted with all the
Care and Precaution becoming so weighty an Af-
fair, and they have elected the Reverend Mr *Bar-*
clay, the Society’s Missionary at *Albany* and to the
Mohock Indians, to be the Rector of *Trinity*
Church; but though they are well satisfied with
his Qualifications, and have a great Esteem for
him, they should not have presumed to have made
any advances for his Removal, had they not
been well informed of the many and great Dis-
couragements he had met with in his Mission
since the War with *France*; which render’d his
best Endeavours fruitless, and the Safety of his
Person precarious among the *Indians* during the
Continuance of the War: This is confirmed
by Mr *Barclay*, in his Letter bearing Date
Dec. 2d, 1746. in which he writes, That about
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the Middle of Nov. 1745. the *French Indians* came to an open Rupture with them, and with a Party of *French* fell upon a Frontier Settlement, which they laid in Ashes, and took many Prisoners: And from that Time they have kept them in a continual Alarm by skulking Parties, which frequently murder or carry off the poor Inhabitants Prisoners, whom they treat in the most inhuman and barbarous manner: That in this melancholy Situation, he received the News of his being elected Rector of *Trinity Church*; and was near three Months in Suspence, out of a sincere Regard for the Interest of Religion among the native *Indians*: When seeing no Prospect of being further serviceable to the *Indians* at present, as he could no longer abide with Safety among them, he accepted of that Church, and was inducted into it: And he assures the Society, he will use all Diligence in that Station to promote their pious Designs. Since his being settled at *New York*, he had had a long Conversation with some of the *Mohock Indians* of the better Sort, who promised him to use their best Endeavours to keep up a Sense of Religion in the Minds of their Countrymen; and he had promised them a Gratuity for their Pains, out of 17*l.* 10*s.* now remaining in his Hands of a Benefaction of 35*l.* which a very worthy Clergyman, who out of Modesty would have his Name concealed, sent to the Society for their Service; and he promises, that he would likewise do his Endeavour to find a proper Person, and recommend him to the Society, to be appointed Missionary

fionary to them, as soon as, the War being ended, he might with Safety dwell among them. This the Society, as they find themselves obliged to part with Mr *Barclay*, very much approve of; and they have desired him to dispose of the 17 l. 10 s. for the Service of the *Mobocks* as he shall think proper, he having shewn himself in all Things a good and faithful Steward to them; and to continue his own Care over them, as far as is consistent with the Care of his Church in *New York*.

The Reverend Mr *Charlton*, the Society's Catechist for the Instruction of the Negroes in the City of *New York*, observing from the Abstract of the Society's Proceedings in the Year 1745, that none of his Letters had reached the Society in all that Time, hath sent Duplicates of them, with an Account of his Proceedings to the 29th of Sept. 1746. the Number of his Catechumens greatly increases; and, what gives him a more than ordinary Satisfaction is, that he can plainly discover a truly pious Spirit prevailing among them: Their constant Attendance, and their apparent earnest Attention when instructed, give the agreeable Prospect of a great Harvest: and the Singing of a Psalm after Catechising them hath had this happy Effect, that it hath engaged many of the Negroes to a closer Application in learning to Read, and enables them to join with Decency in that sublime Part of the divine Worship. From the 29th of Sept. 1745, to the 29th Sept. 1746. Mr *Charlton* had baptized 63 Negroes, of whom 15 were Adults,
after

after full Instruction; and he had received four to full Communion: He hath petitioned the Society for Common-Prayer Books, and some useful pious Tracts for their Use, which will be sent by the first Opportunity.

Mr *Hildreth*, the Society's School-master in the City of *New York*, as it appears from his *Notitia Scholastica*, signed by the Reverend Mr Commissary *Vesey*, and the Churchwardens of *Trinity Church* in the City of *New York*, *March 29, 1746.* teaches more than 50 poor white Children entirely on the Society's Bounty; and they attend on the Church Service, not only on *Sundays* but on *Holidays*, and *Wednesdays* and *Fridays*, and on Mr *Charlton's* Catechetical Lectures; at whose Request Mr *Hildreth* teaches 15 Negroe Slaves, who come to him in the Evening, in singing the Psalm-Tunes and reading the Bible; with which the Society are well pleased, and they have granted him an additional Salary of 5 *l. per Annum*, while he shall continue to instruct in that manner all such Negroes as will attend him.

The Reverend Mr *Colgan*, the Society's Missionary at *Jamaica* in *Long-Island*, by his Letters dated *March 26th* and *Sept. 29th, 1746.* gives good Proof, that his Labours in the Work of his Mission are attended by Success: Not only one intire Family of good Repute in that Town hath lately come over from the Errors of Independency to the Church; but also in the Town of *Flushing*, within the Bounds of that Parish, a Church was then almost finished, by the Means
and

and Bounty, in a good measure, of the worthy Captain *Wentworth*, who hath given the Ground for the Church and Churchyard; and by a pecuniary Subscription contributed largely to the Building itself; which, when finished, will much help forward Christian Knowledge, where *Quakerism* and *Deism* were the prevailing Opinions, till of late. And this will be the third Church, which, to Mr *Colgan's* great Satisfaction and Honour, hath been erected in that Parish, since he hath been the Society's Missionary there.

The Reverend Mr *Seabury*, the Society's Missionary at *Hempsted* in *Long-Island*, by his Letters dated *March* 26th and *Sept.* 30th, 1746. writes, That the Church manifestly gets Ground in the Esteem of the People, but that it is with great Difficulty that they are brought to the Sacrament of the Lord's Supper; however, that he had gained two new Communicants within the last half Year; and that having baptized many Adults, after proper Instruction, as well as a great many Children, both white and black; and, to be particular, 46 Children and 8 Adults, within the preceding Year; it would be a genuine Work of Charity, to put Common-Prayer Books and Catechisms into the Hands of such as are capable of properly using them, the better to enable them to join in the publick Worship, and glorify their Father, which is in Heaven. Some Common-Prayer Books and Catechisms will be immediately sent them.

The Society have had the Satisfaction to be informed by the Reverend Mr *Lampson* (of whose Sufferings

Sufferings in his Voyage to *England* to receive Episcopal Ordination, the Abstract of the Proceedings of the Society in the Year 1745, gave an Account) that he was returned safe, and in good Health; and the good People at *Ridgefield*, *Bedford*, and *Northcastle*, the Places of his Mission, received him gladly, and even as one arisen from the Dead, among whom Report had for some Time placed him. And in his Letter of *May 12*, 1746. he writes, That he officiates by Turns at these three Places to full Congregations, and had then baptized 11 Children, and 3 Adults well principled in Christianity. And Mr *Wetmore*, the Society's Missionary in the populous Parish of *Rye*, to whose Assistance Mr *Lampson* is appointed, returns his own hearty Thanks together with those of his Parishioners, in his Letter of *April 3d*, 1746. professing his Hope, that Mr *Lampson* will do much Good amongst them by his Preaching and exemplary Life, for which they very much respect him: And that as there are great Numbers of People in the Wilderness Country Northward of *Bedford* and *Northcastle*, who have very little Knowledge, or Sense of Religion, Mr *Lampson's* Labours will be employed to good Purpose among them.

Mr *Wetmore* made a Visit in the Summer preceding to *Middleton* in *New England*, the Place of his Birth; and was rejoiced to see a very promising Prospect of a good Church gathering there: In his Way he stopt at the Commencement at the Independent College in *Newhaven*, and he had the Satisfaction to find five Batchelors

of Arts of that Year, openly professing themselves of the Church of *England*. And Mr *William Sturgeon*, a Batchelor of Arts of that College, who teaches a School within the Precincts of the Parish of *Rye*, though the Son of a Presbyterian Teacher, who lived lately among them, has desired Mr *Wetmore* to recommend him to the Society, as a Candidate for Employment in the Church, which he attends steadily, and is esteemed very worthy of Favour; and as such he is entred upon the Books of the Society.

The Missionaries of the Province of *New York*, convened at *Rye* on the 18th of *Sept.* 1746. drew up a very dutiful Address to His Majesty, humbly begging Leave to accompany their Fellow-Subjects of all Ranks and Orders, happily residing nearer the auspicious Influences of His Majesty's Throne, with their most sincere Congratulations upon the Suppression of the late unnatural Rebellion; professing their Abhorrence of the traitorous Practices of the Rebels and their Accomplices, and their Detestation of the slavish and destructive Principles of Popery and Jacobitism; and heartily praying for God's Blessing on the Person and Arms of our most gracious Sovereign Lord King *GEORGE*, on his Royal Family, on our Constitution in Church and State, on the whole Protestant Interest, and on the Cause of Liberty; of all which His Majesty hath most justly undertaken the Defence. This Address transmitted to the Society, the President, his Grace the Lord Archbishop of *Canterbury*, hath presented to

to His Majesty, who was pleased to receive it very graciously.

New Jersey.

The Reverend Mr *Thompson*, the Society's Missionary in *Monmouth County*, by his Letter dated, *Freehold in Monmouth County in New Jersey*, Nov. 11. 1745. acquaints the Society, That he was received with much Kindness, and repeated Expressions of Gratitude: Which the Churchwardens and Vestry of that Church confirm by their Letter of Thanks to the Society; and write, That they are verily perswaded Mr *Thompson* will answer the great Ends of his Mission, by his exemplary Life and Doctrine: and they on their Parts will testify their Sense of the Society's Goodness and his Worth, by their Support and Behaviour towards him: Who, in a second Letter, dated *Freehold*, May 30th, 1746. writes, That since his Arrival he had officiated regularly every Lord's Day at *Freehold*; four times at *Middleton*, where they are building a Church; once at *Allan's Town*, and once at a Place called *Manasquan*; and he had taken great Pains to induce the People to come to the holy Sacrament of the Lord's Supper at *Christmas*, *Easter*, and *Whit-Sunday*; and had gained 13 new Communicants. Mr *Thompson* catechizeth the Children on *Sundays* at Church, and the young People once a Month in the Court-house; and he hath made a Beginning with the Negroes, and taught some of them the Creed, the

Lord's Prayer, and the ten Commandments, which they have said twice in the Church; and proposes, when they are well grounded in the Christian Principles, to initiate them into it by Baptism; 46 white Children, and 3 Adults duly qualified, having already received that Blessing there through his Hands.

The Inhabitants of *New Brunswick*, in this Province, have petitioned the Society to send them a Missionary; setting forth, That they have erected a Church of Stone, 55 Feet long, 45 wide, and 20 high; which may be of great Service, not only to themselves, but also to a well-settled Country extending many Miles, in which many of the Inhabitants profess themselves of the Church of *England*; and others, who were formerly Dissenters, seem now well affected towards it: That the Confidence they had in the most pious and truly Christian Society, that they would make them happy in an able discreet Divine to administer in that Church, put them upon building it; and they had obliged themselves, and were ready to give proper Security to raise 40 *l.* that Currency *per Ann.* towards his Support; and were persuaded, that by the good Behaviour of such a Missionary, they should so far add to their Numbers, as considerably to increase that Sum. The Society, well pleased with the laudable Zeal of these Gentlemen, have acquainted them, that as soon as they shall have provided an House with some Acres of Land round it, according to the Standing Rules of the Society, to the 40 *l.* engaged for the Support of a Missionary.

Missionary, they will send one to be resident with them; and in the mean Time, the neighbouring Missionaries of *New Jersey*, who all behave well in their several Stations, are desired to officiate, as often as conveniently may be without neglecting their proper Cures, at *New Brunswick*.

Pennsylvania.

The Letters from this Province inform the Society, that the Reverend Mr *Reading*, Successor to Mr *Pugh* deceased, in the Mission at *Apoquinimick*, arrived safe there the Beginning of *July*, and is now settled, to good Purpose, on that Mission; and that the Reverend Mr *Bluet*, of *Somerset County* in *Maryland*, upon the Receipt of the Society's Order to repair to *Dover*, and to take upon him the Mission in *Kent County*, with the first Convenience removed thither, and the good People of *Dover* received him gladly; and proposed to finish with all Expedition the new Church raising there.

The Reverend Mr *Locke*, appointed Successor to Mr *Lindsay* in the Itinerant Mission in this Province, by his Letter dated *Lancaster*, Oct. 16, 1746. acquaints the Society, That the Town of *Lancaster*, in which he hath chiefly resided for two Years past, contains about 300 Houses, and annually increases: The Inhabitants are chiefly *Dutch*; but there are about 30 Families *English* and *Irish*, which have begun a Church, that, through their Poverty, goes on but slowly: But
he

he hath constantly read Prayers and preached to them once a Fortnight on the Lord's Day in the Court-house; and he had baptized a great Number of Adults as well as Children, in the Country round about; several whole Families, and 8 Negroes in one of them, after proper Instruction; in all more than 300 Persons in two Years past: And Mr *Locke* promises to increase his Diligence, and do his utmost to merit the Society's Bounty towards him.

The Congregations of the Reverend Mr *Usher*, in *Suffex County*, continue to be very numerous; much larger in the Summer Season than the Churches can contain: And from *Christmas* 1745, to *June* 26, 1746. the Date of his last Letter, which hath reached the Society, he had baptized 102 Infants and 3 Adults. The Churches of *Oxford* and *Whitemarsh* improve much, under the Care of the Reverend Mr *Eneas Ross*; and by his Letter of *Octob.* 2. 1746, they return their hearty Thanks for the Folio Bible and Common-Prayer Book, and other good Books, which the Society hath lately bestowed upon them.

North Carolina.

The Reverend Mr *Moir*, the senior Itinerant Missionary in this Province, continues very diligent in his laborious Station, and preaches publicly, and from House to House, *Repentance towards God, and Faith towards our Lord Jesus Christ*; and by the holy Sacrament of Baptism he hath admitted 480 white Children, 21 black,
4 white

4 white Adults, and 1 black, into the Church, from *Lady-Day* 1745, to *Michaelmas* 1746. — The Reverend Mr *Hall*, his fellow Labourer in the Propagation of the Gospel, hath had a yet more plentiful Harvest; from the 29th Nov. 1744, the Day of his Return in the Holy Orders of the Church of *England* to *North Carolina*, to the 23d of Aug. 1746. the Date of his last Letter, he had baptized 1239 white Children, and 13 black, 29 white Adults, and 30 black, after proper Instruction; in the whole, 1311 Persons.

The Society are very sensible, that were there more Clergymen and Schoolmasters of the Church of *England* settled in this Province, they would be very fully, and to very good Purpose, employed; and the Governor of the Province hath been made acquainted, that if proper Provision shall be made there towards their Support, the Society are ready to assist therein.

South Carolina.

The Reverend Mr Commissary *Garden*, who arrived in *England* on the 24th of *June* last for the Recovery of his Health, and embarked again in *November* in his Way home, hath acquainted the Society, that he left all Things relating to the Church and Clergy in *South Carolina* in good Order. That the Society's Negroe School at *Charles Town*, which had then subsisted but two Years and eight Months, had sent out 28 Children, sufficiently instructed according to the Intention of that School; and that it was increased to

to the Number of 70, viz. 55 Children taught of Days, and 15 grown Slaves taught of Evenings, when their Days Work is over; That he plainly perceives a very general and earnest Desire among Negroe Parents of having their Children instructed, and also an Emulation among many of them that are capable of Instruction; and therefore, as he is now convinced by Experience, that the same Method will answer in other Places, he humbly recommends it to Practice.

The Reverend Mr *Thompson*, the Society's Missionary at *St George's, Dorchester, in South Carolina*, after many Years Residence in that Country, is returned to *England*; and, at his own Request, dismissed with Reputation from the Service of the Society; he having brought over with him full Testimonials of his good Life and Morals, and of his Diligence and Success in the Ministry, from the Clergy of the Province, and from the Churchwardens and Vestry of *St George's, Dorchester*; which have petitioned, that the Reverend Mr *Quincy*, formerly the Society's Missionary in *Georgia*, but for some Years past Resident in *South Carolina*, if the Society should approve of him, might be appointed to succeed Mr *Thompson*. And the Society, out of Regard to Mr *Quincy's* past good Behaviour, and his present good Character from Mr *Commisary Garden* and his Brethren, as a worthy Clergyman of the Church of *England*, and well affected to our present happy Establishment, have granted their Request.

Like-

Likewise the Reverend Mr *Millechamp*, for many Years the Society's worthy Missionary at *St James's Goose-Creek*, is returned to *England* with their Leave, for the Recovery of his Health, with recommendatory Letters from the Churchwardens and Vestry of his Church; and purposes, God willing, to return in a short Time thither again.

The Society hath the Pleasure to be informed, that the Reverend Mr *Guy*, the Reverend Mr *Dwight*, the Reverend Mr *Fordyce*, the Reverend Mr *Durand*, the Reverend Mr *Orr*, the Reverend Mr *Garden*, and the Reverend Mr *Boschi*, their other Missionaries in this Province, all behave well in their several Stations.

Georgia.

The Reverend Mr *Zouberbuyler*, by Letters of the 14th of *Aug.* and 29th of *Sept.* 1746. returns his humble Thanks for his Appointment to this Mission, and promises his best Endeavours in it; adding, that he hath the Satisfaction already to see many well-meaning Persons come back to constant Attendance on the Service of the Church; and that the Number of his Communicants is increased from 30 to 52.

Bahama Islands.

The Reverend Mr *St. John*, the Society's Missionary in these Islands, acquaints the Society, in a Letter dated at *New Providence*, *Sept.* 16,

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1746.

1746. That he arrived there, after a long and dangerous Voyage, on the 19th of *April* preceding; and was very kindly received by the Inhabitants, and by the Governor, Mr *Tinker*, who hath set forward the Building the Church, which, he hopes, may be finished in twelve Months; and, according to the Plan, will be one of the handsomest in *America*. In the mean Time, divine Service is performed in the Court-house on *Sundays*, and, when the Business of the Court will permit, on *Wednesdays* and *Fridays*. Mr *St. John* had baptized 200 Children at *New Providence*, and the Isles about it; and being informed that there were many other Children to be baptized in *Eluthera* and *Harbour Islands*, he went thither; and in *Eluthera* he baptized 54, and in *Harbour Island* 52 Children; and continued in each of these Islands about a Week officiating, and explaining to them the Principles of Christianity, and the great Obligation which they are under to live up to the Rules of it. He found the People in general very ignorant, scarce one in five being able to read; and even at *Providence* they are without a School-master: But Mr *Tinker* had wrote for one to *South Carolina*; and upon the Death of Mr *Hodges*, the late Missionary, he had sent his Secretary Mr *Snow* to *England* for Holy Orders; of which being found worthy, he hath obtained them, and preferred a Petition to the Society, which is now under their Consideration.

N. B. THE

N. B. THE Society desire their Friends in *America* to be so just to them, when any Person appears there under the Character of a Clergyman of the Church of *England*, but by his Behaviour disgraces that Character, to examine, as far as may be, into his Letters of Orders, and his Name and Circumstances, and to inspect the publick List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings; and the Society are fully persuaded, it will appear that such unworthy Person is one, whom his own bad Conduct and desperate Fortune have brought thither, without the Knowledge of the Society: But if it should happen, that any such should come thither from them, they intreat their Friends in *America*, in the sacred Name of Christ, to inform them, and they will put away from them that wicked Person.

Barbadoes.

The Reverend Mr *Rotheram*, the Society's Schol-master, the Reverend Mr *Bewsher*, their Usher and Catechist, and Mr *Cattel* their Surgeon, at *Codrington College*, are very diligent in their respective Offices; and the Boys on the Foundation behave very well, and make a good Progress in their Learning. But through the unhappy Accident of the Ship *Judith's* (in which Mr *Bryant*, their Professor in Philosophy and Mathematicks, embarked) striking upon a Rock, in her Passage out of *Plymouth Harbour*; that Gentleman was so far retarded in his Voyage thither, as not to proceed on it till the Sailing of the *West-India Fleet*, the latter End of *December* last; but it is to be hoped he is by this Time happily arrived at *Barbadoes*.

The Receipts and Payments of the Society, on the Account of *Codrington College*, and their Plantations in *Barbadoes*, in the Year 1746, stood thus at their Audit on the 29th Day of *January*, 1746-7.

Receipts.

l. s. d.

By Sale of 35 Hogsheads of Sugar,	795	12	11
By Half a Year's Dividend on			
5300 <i>l.</i> Old South-Sea Annui-	106	00	00
ties, due at <i>Lady-Day</i> 1746.			

By

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Allowance for a Cask of Corn, by Mistake overcharged in the Invoice in the Year 1743. —	2	3	6
By Sale of 300 <i>l.</i> Old South Sea Annuities, at 97½ <i>per Cent.</i> de- ducting Brokerage, <i>June 6, 1746.</i> —	292	02	06
By Sale of 1400 <i>l.</i> Old South Sea Annuities, at 105½ <i>per Cent.</i> de- ducting Brokerage, <i>Sept. 12, 1746.</i> —	1471	15	00
By Half a Year's Dividend on 3600 <i>l.</i> Old South Sea Annuities, at <i>Michaelmas, 1746.</i> —	72	00	00
Total —	2739	13	11

Payments.

To Balance due to the Treasurer on the 31st of <i>Jan. 1745.</i> —	126	17	10
To sundry Disbursements for the Plantations, and on that Account	316	06	05
To Mr <i>Bryant</i> , for his Passage and Salary, and for Mathematical Instruments and Books for <i>Co-</i> <i>drington College,</i> —	356	15	06
To Bills drawn on the Society, by the Society's Attornies in <i>Bar-</i> <i>badoes</i> , for the Purchase of Ne- groes, &c. —	1635	06	11½
Total —	2435	06	08½

Balance in the Hands of the Trea- surer on this Account on the 29th Day of <i>Jan. 1746-7.</i> —	304	07	02½
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The Receipts and Payments on the general Account of the Society, from the 20th Day of January 1745-6, to the 20th Day of January 1746-7, stood thus at their Audit on the 20th Day of January, 1746-7.

Receipts. *l. s. d.*

By Benefactions and Legacies, —	1373	05	10
By the Annual Payment of the Members Subscriptions, —	664	18	09
By Rent from Lands, and by Dividends on Stocks in the public Funds, —	444	17	10
By Sale of 300 <i>l.</i> Old South Sea Annuities, at 105½ per Cent. Brokerage deducted, on the 19th Sept. 1746. —	315	07	06
By Sale of 200 <i>l.</i> Old South Sea Annuities, at 100½ per Cent. Brokerage deducted, on 29th Dec. 1746. —	201	05	00
By Balance in the Treasurer's Hands, on the 31st Day of January 1745. —	707	01	01½

Total — 3706 16 00½

Payments.

By Salaries to Missionaries, Catechists and Schoolmasters of the Society, —	2857	10	00
By Salaries to the Officers of the Society, —	290	00	00

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Books, Gratuities to Missionaries, and other accidental Charge, ————	342	13	03
To two Payments on 1000 <i>l.</i> Bank Stock, ————	100	00	00
Total —	3590	03	03

Balance in the Treasurer's Hands on the general Account of the Society, on the 29th Day of January 1746-7. ————	116	12	09½
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Certain Annual Income.

By Subscriptions of Members, Rents of Lands, and Dividends of Stocks in the publick Funds,	1154	11	04
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Certain Annual Expence.

By Salaries to Missionaries, Catechists, Schoolmasters, and Officers to the Society, &c. —	3465	00	00
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So that the Society's certain Annual Expence exceeds their certain Annual Income by the Sum of ————	2310	08	08
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Therefore the Society have elected within the Year to be Members of their Corporation, the Right Honourable *Charles Lord Maynard*; the Honour-

Honourable Vice Admiral *Warren*; the Honourable *Henry Grenville* Esq; Governor of *Barbadoes*; the Honourable *Gabriel Johnston* Esq; Governor of *North Carolina*; the Reverend *Charles Lyttelton* LL.D. Rector of *Alve-Church* in *Worcestershire*; the Reverend *Herbert Randolph* M. A. Rector of *Deal*; *Samuel Shephard* Esq; of *Feversham*; the Reverend *William Lord* M. A. Vicar of *Wilmington* in *Suffex*; and the Reverend *William Gibson* M. A. Archdeacon of *Essex*; to assist the Society with their good Counsel and Subscriptions, in the very pious but very expensive Work of the Propagation of the Gospel in Foreign Parts; which, under the kind Providence of God, the Society hath carried on thus far with no little Success.

A LIST

A LIST of the
MEMBERS
OF

The SOCIETY for the Propagation of
the Gospel in Foreign Parts.

A.

RIGHT Reverend Samuel Lord Bishop of
St Asaph.

John Andrew LL.D. Master of the Faculties to
the Lord Archbishop of Canterbury.

Fisfield Allen D.D. Archdeacon of Middlesex.

Francis Annesley Esq;

Thomas Archer M. A. Prebendary of St Paul's.

Francis Astry D.D. Treasurer of St Paul's.

Israel Anthony Aufrere M. A.

Francis Ascough D.D. Clerk of the Closet to
His Royal Highness the Prince of WALES.

William Ayerst D.D. Prebendary of Canterbury.

B.

RIGHT Reverend Joseph Lord Bishop of Bristol.

Right Reverend Edward Lord Bishop of
Bath and Wells.

Right Reverend Matthew Lord Bishop of Bangor.

The Right Honourable the Lord Baltimore.

Sir John Barnard Knt.

I

Francis

Francis Barnard D.D. Prebendary of *Norwich*.

William Barcroft M.A.

John Barton M.A.

Samuel Baker D.D. Canon Residentiary of *St Paul's*.

Edward Barker Esq; Curfitor Baron.

Cutts Barton M.A.

Edmund Bateman D.D. Archdeacon of *Lewes*.

William Belitha Esq;

Slingsby Bethel Esq;

William Berriman D.D. Fellow of *Eaton*.

John Berney D.D. Archdeacon of *Norwich*.

William Best D.D.

John Bettesworth LL.D. Dean of the *Arches*.

Thomas Birch M.A.

Thomas Blackwell M.A.

Jonathan Blenman Esq; Attorney-General in *Barbadoes*.

Robert Blewit M.A.

Robert Bolton LL.D. Dean of *Carlile*.

Peniston Booth D.D. Dean of *Windsor*.

William Brakenridge D.D.

Robert Breton M.A. Archdeacon of *Hereford*.

Rad. Bridges D.D.

Duncombe Bristowe D.D.

Francis Byam M.A. Commissary of *Antigua*.

C.

THE Most Reverend *John* Lord Archbishop
of *Canterbury*.

Right Reverend *Samuel* Lord Bishop of *Chester*.

Right Reverend *George* Lord Bishop of *Carlile*.

Right Reverend *Mathias* Lord Bishop of *Chichester*.

Right Reverend *George* Lord Bishop of *Cloyne*.

Sir *John Cross* Bart.

Sir

Sir Thomas Clarke.
Sir Clement Cotterel Dormer.
John Chapman D.D. Archdeacon of Sudbury,
Philip Carter M. A.
Thomas Cartwright D.D. Archdeacon of Col-
chester.
William Cary M. A. Chancellor of Bristol.
Nathaniel Castleton Esq;
John Castleman M. A. Prebendary of Bristol.
Joseph Casberd M. A. Prebendary of Bristol.
Thomas Chamberlayne D.D. Dean of Bristol.
Mr Matthew Christoffers, Merchant at Amsterdam.
Thomas Church M. A. Prebendary of St Paul's.
Thomas Clendon Esq;
Timothy Collins M.A. Canon Residentiary of Wells.
Edward Cobden D.D. Archdeacon of London.
John Coneybeare D.D. Dean of Christ-Church.
John Cookesey M. A.
Valens Comyn Esq;
Charles Walter Congreve A. M. Archdeacon of
Armagh.
Rowland Cotton Esq;
Allen Cowper M. A.
John Cowper D. D. Chaplain in Ordinary to His
Majesty.
Samuel Crefwick D. D. Dean of Wells.
Mr James Crocket, Merchant.
D.
Right Reverend *Edward* Lord Bishop of *Dur-*
ham.
Right Reverend *Richard* Lord Bishop of *St*
David's.
Right Honourable *William* Lord *Digby.*

Honourable and Reverend *Henry Downay* D. D.
 Prebendary of *Canterbury*.

The Honourable *Wriotbesley Digby* LL. D.

Sir *John Dolben* Bart. D.D. Prebendary of *Dur-*
ham.

Richard Dalton Esq;

Patrick Delany D. D. Dean of *Downe*.

Alexander Desforneaux Esq;

Julius Deeds M. A. Prebendary of *Canterbury*.

John Denne D.D. Archdeacon of *Rocheſter*.

Peirce Dodd M. D.

Francis Dickens Esq;

E.

Right Reverend *Robert* Lord Bishop of *Ely*.

Thomas Eden LL.D. Prebendary of *Durham*.

John Emerson M. A.

Vigerus Edwards Esq;

Sloane Elsmere D. D.

George Errington Esq;

F.

*F*rederick *Frankland* Esq;

D. Fabritius, Profeſſor of Divinity at *Leyden*.

John Finney D. D.

John Fiſher M. A.

Tobias Frere Esq;

G.

Right Honourable *John* Earl *Granville*.

Right Reverend *Martin* Lord Bishop of
Gloceſter.

Honourable Sir *William Gooch* Bart. Lieutenant
 General, and His Maſteſty's Lieutenant Gover-
 nor of *Virginia*.

Honourable *Henry Grenville* Esq; Governor of
Barbadoes.

Sir

Sir John Gonson Knt.
Henry Galley D. D. Prebendary of Gloucester.
William Geekie D. D. Archdeacon of Gloucester.
Samuel Gellibrand Esq;
William Gibson M. A. Archdeacon of Essex.
John Griffith D. D. Prebendary of Canterbury.
Mr Benjamin Goodison.

H.

JOHN Hay D. D.
Thomas Hayter D. D. Archdeacon of York.
Henry Hastings Esq;
John Head M. A.
Jacob Henderson M. A.
John Heylin D. D. Prebendary of Westminster.
Joseph Hill M. A. Chanter of St David's.
Benjamin Hoare Esq;
Edward Hody M. D.
Samuel Holcomb D. D. Prebendary of Canterbury.
William Holmes, Dean of Exeter.
James Hotchkis M. A.
Christopher Hussey D. D.
Griffith Hughes M. A. Rector of St Lucius in Barbadoes.

I.

THE Honourable Gabriel Johnson Esq; Governor of North Carolina.
Sir Edmund Isham Bart.
Henry Johnson LL. D. Chancellor of Landaff.
Nicholas Jefferys Esq;

K.

JOHN Kearney LL. D. Precentor of Armagh.
Thomas Kynaston M. A.

L.

Right Reverend Edmund Lord Bishop of London.
Right

Right Reverend *Richard* Lord Bishop of *Lichfield*
and *Coventry*.

Right Reverend *John* Lord Bishop of *Landaff*.

Right Reverend *John* Lord Bishop of *Lincoln*.

Right Reverend *William* Lord Bishop of *Londonderry*.

John Lynch D.D. Dean of *Canterbury*.

Charles Lyttelton LL.D.

William Lloyd M. A.

William Lord M. A.

M.

THE Right Honourable *Charles* Lord *Maynard*.

Margaret Professor of Divinity, *Oxon*.

Margaret Professor of Divinity, *Cambridge*.

Alexander Macaulay Esq;

Ossory Medlicot M. A. Chaplain in Ordinary to
His Majesty.

John Frederick Miede D.D. Protestant Ecclesiastical
Counsellor to the Elector Palatine.

Samuel Moody D.D.

Thomas Moore D.D.

N.

Right Reverend *Thomas* Lord Bishop of *Norwich*.

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R.

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Herbert Randolph M. A.

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Regius Professor of Divinity, *Cambridge*.

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S.

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Right Reverend *Thomas* Lord Bishop of *Sodor and Man*.

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John Thorold Esq;

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Robert

Robert Thomlinson D. D. Prebendary of *St Paul's*.

John Thomlinson M. A.

Mr *John Thomlinson*, Merchant.

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Philip de Valois M. A.

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Mr *Samuel Wragg*, Merchant.

Thomas Wilson D. D. Prebendary of *Westminster*.

Granville Wheeler M. A.

MOST Reverend *Thomas* Lord Archbishop of *York*.

Edward Yardley B. D. Archdeacon of *Cardigan*.

Richard Younger M. A. Prebendary of *Sarum*.

Edward Young LL.D. Chaplain in Ordinary to His Majesty.

A LIST of the BISHOPS, DEANS, &c.

Who have Preached before

*The Society for the Propagation of
the Gospel in Foreign Parts.*

Anno

1701. **T**HE Reverend Dr *Willis*, Dean of
Lincoln.
1702. The Lord Bishop of *Warcester*; Dr *Lloyd*,
not printed.
1703. The Lord Bishop of *Sarum*, Dr *Burnet*.
1704. The Lord Bishop of *Litchfield* and *Coven-*
try, Dr *Hough*.
1705. The Lord Bishop of *Chichester*, Dr *Wil-*
liams.
1706. The Lord Bishop of *St Asaph*, Dr *Bever-*
ridge.
1707. The Reverend Dr *Stanley*, Dean of *St*
Asaph.
1708. The Lord Bishop of *Chester*, Sir *William*
Dawes.
1709. The Lord Bishop of *Norwich*, Dr *Trimnel*.
1710. The Lord Bishop of *St Asaph*, Dr *Fleet-*
wood.
1711. The Reverend Dr *Kennet*, Dean of *Pe-*
terborough.

1712.

- 1712. The Lord Bishop of *Ely*, Dr *Moore*.
- 1713. The Reverend Dr *Stanhope*, Dean of *Canterbury*.
- 1714. The Lord Bishop of *Clogher*, Dr *Asb*.
- 1715. The Reverend Dr *Sherlock*, Dean of *Chichester*.
- 1716. The Reverend Mr *Hayley*, Canon Residentiary of *Chichester*.
- 1717. The Lord Bishop of *Hereford*, Dr *Bisse*.
- 1718. The Lord Bishop of *Lichfield* and *Conventry*, Dr *Chandler*.
- 1719. The Lord Bishop of *Carlisle*, Dr *Bradford*.
- 1720. The Reverend Dr *Waddington*.
- 1721. The Lord Bishop of *Bristol*, Dr *Bolter*.
- 1722. The Reverend Dr *Waugh*, Dean of *Glocester*.
- 1723. The Lord Bishop of *Ely*, Dr *Greene*.
- 1724. The Lord Bishop of *St Asaph*, Dr *Wynn*.
- 1725. The Lord Bishop of *Glocester*, Dr *Wilcocks*.
- 1726. The Lord Bishop of *Norwich*, Dr *Leng*.
- 1727. The Lord Bishop of *Lincoln*, Dr *Reynolds*.
- 1728. The Lord Bishop of *Hereford*, Dr *Egerton*.
- 1729. The Reverend Dr *Pearce*.
- 1730. The Reverend Dr *Denne*, Archdeacon of *Rochester*.
- 1731. The Reverend Dr *Berkeley*, Dean of *Londonderry*.
- 1732. The Lord Bishop of *Lichfield* and *Conventry*, Dr *Smallbrooke*.
- 1733. The Reverend Dr *Maddox*, Dean of *Wells*.
- 1734. The Lord Bishop of *Chichester*, Dr *Hare*.
- 1735. The Reverend Dr *Lynch*, Dean of *Canterbury*.

1736.

1736. The Lord Bishop of *St David's*, Dr *Clagget*.
 1737. The Lord Bishop of *Bangor*, Dr *Herring*.
 1738. The Lord Bishop of *Bristol*, Dr *Butler*.
 1739. The Lord Bishop of *Glocester*, Dr *Benson*.
 1740. The Lord Bishop of *Oxford*, Dr *Secker*.
 1741. The Reverend Dr *Stebbing*, Chancellor of *Sarum*.
 1742. The Lord Bishop of *Chichester*, Dr *Mansel*.
 1743. The Lord Bishop of *Landaff*, Dr *Gilbert*.
 1744. The Reverend Dr *Bearcroft*, Secretary of the Society.
 1745. The Lord Bishop of *Bangor*, Dr *Hutton*.
 1746. The Lord Bishop of *Lincoln*, Dr *Thomas*.

The most approved FORM of a LEGACY
to this SOCIETY.

ITEM, I give to the Incorporated SOCIETY,
for the Propagation of the Gospel in Foreign
Parts, the Sum of _____ to
be applied towards carrying on the charitable Pur-
poses for which they were Incorporated.

Direct to *Thomas Tryon Esq;* in *Mark-lane*,
TREASURER to the Society.

And to the Reverend Dr *Bearcroft* their SE-
CRETARY, at the *Charter-house*, *London*.

F I N I S.

